United Nations E/CN.5/2019/NGO/58

Economic and Social Council

Distr.: General
15 November 2018

Original: English

Commission for Social Development
Fifty-seventh session
11–21 February 2019
Follow-up to the World Summit for Social Development and the twenty-fourth special session of the General Assembly: Priority Theme: Addressing inequalities and challenges to social inclusion through fiscal, wage and social protection policies

Statement submitted by All India Women's Education Fund Association, a non-governmental organization in consultative status with the Economic and Social Council*

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.

* The present statement is issued without formal editing.

18-19510 (E) 191118

Please recycle

Statement

Khadi Goes Global

Khadi is a hand-woven fabric that transformed India's independence struggle under the guidance of the apostle of peace, Mahatama Gandhi. He said that khadi connotes the beginning of economic freedom and equality of all in the country. Today, almost 100 years later, AIWEFA brings khadi to the United Nations with Khadi Goes Global — a programme that has transformative potential to enable women's empowerment through economic livelihoods.

This programme addresses women's roles, needs, interests and the structural constraints they face in society through fostering an environment of self-reliance through skill development towards financial independence. In a nation of 1.2 billion people, this initiative can help India take a lead and provide a template to ensure women's empowerment and the successful implementation of the sustainable development goals.

2019 marks the 150th birth anniversary of Mahatma Gandhi. It commemorates 100 years of khadi and coincides with the 90th foundation year of the All India Women's Education Fund Association (AIWEFA). Established in 1929 under the guidance of Mahatma Gandhi for the welfare and education of women and youth, the organization is also the founding body of the prestigious Home Science College, the Lady Irwin College.

This programme is supported by the Ministry of Micro, Small and Medium Enterprises, the Khadi Village and Industries Commission, the Federation of Indian Chambers of Commerce and Industry Ladies Organization and other partners. It is intrinsic to Gandhi's core philosophy of non-violence and is central to the United Nations sustainable development goals to provide economic empowerment and livelihoods through sustainable living. It is also integral to AIWEFA's 90-year-old history of education and training that envisages women in leadership roles.

At the sixty third session of the Commission on Status of Women, the organization seeks to take forward the programme "Khadi Goes Global," as it epitomizes the United Nation's priority theme: social protection systems, access to public services and sustainable infrastructure for gender equality and the empowerment of women.

In 2015, when countries adopted a set of goals to end poverty, the organization channeled all programmes and strategies by including the gender and youth perspective towards achieving the 2030 agenda for change. To make the sustainable development goals better known and translate them into implementation plans, the organization examined the developmental activities of Nindana village in the Indian state of Haryana. These achievements were linked to national policies and welfare schemes and further correlated with the specific sustainable development goal and sub goal with tangible indicators that were preferred by rural youth and women.

In 2016, to provide a global outlook to local initiatives, the organization launched an impact study "A world we women want", to map rich implementation strategies based on grassroots voices from India, South Asian Association for Regional Cooperation and Africa. This study envisaged women in leadership roles, in charge of their own empowerment and not as mute beneficiaries. On 15 March 2016, at the Church Centre, New York, the organization held a Parallel Event with panelists from India, Sri Lanka, Nepal and Malawi and released "A world we women want: a compendium on women's voices and good practices towards sustainable development goals of the United Nations".

Copies of this compendium were shared with United Nations Women Executive Director Phumzile Mlambo-Ngcuka.

A major conclusion in the compendium, was that women themselves voiced a desperate need for sustainable livelihood opportunities near their homes, easy access to finance to set up small enterprises, easy forward and backward linkages to sustain their business initiatives, as these were not getting fulfilled to the required extent with the value chain approach.

On 14 March 2017 in the Hardin Room of the Church Centre, New York, the organization held a Parallel Event on the priority theme. Though the organization participated via skype due to financial constraints, the global south panel discussion included speakers from India, El Salvador, and Fiji; the publication "Good practices from India towards achieving the 2030 agenda for sustainable development" was released; a global south website "A world we women want" was launched to capture transformational strategies from South America, Africa, India-Asia Pacific in financial inclusion, agriculture, enterprise growth, technology access, capacity building, business leadership and data collection.

Responding to the necessities of different periods, the organization, through recent programmes, imparted new technology access in cyber security to college youth; provided progressive employment opportunities for women in safe car driving and initiated training as financial advisers; organized workshops in intergenerational bonding to build community strength and conducted the conference "Ensuring healthy lives and promoting wellness in old age" with activities for seniors and a fashion show for and by seniors. Rural initiatives included renewable energy programmes, nursery plantations and training to enhance agriculture produce. Yet, the voices from the grassroots continued their demand to provide them with additional revenue making livelihoods.

The search for a solution to break the cycle of poverty and deprivation with a livelihood that could supplement farm income, led to the humble cotton length of khadi fabric.

Khadi spinning and weaving ranks next only to agriculture in generating employment and creating sustainable livelihoods. It impacts the most deprived section of agriculture workers by providing an additional and sustainable livelihood; it addresses time poverty as it allows khadi workers to spin and weave on their looms within the environs of their own homes; it negates a gendered response as the whole family devotes time to this enterprise during their spare hours.

Viewed through the prism of khadi, this programme addresses the social objective of providing employment; the economic objective of producing saleable articles; the wider objective of creating self-reliance among the poor and building up a strong rural community spirit.

Creating an awareness of a fabric with a low-carbon-footprint, one that conserves energy, reduces greenhouse gases and is climate friendly, Khadi Goes Global provides a template towards achieving the sustainable development goals.

This programme envisages partnerships through women's collectives, clusters or self-help groups which would be formed according to the interest and expertise of the women who would nominate their own leader. Master craftsmen would provide information to improve the quality of the weaving; designers could create traditional designs with an international appeal; master cutters, tailors, embellisers and finishers would stitch garments according to international requirements and as per international standards overseen by the organization. The organization will provide marketing linkages and handhold the collectives till they are able to conduct the business on

their own. Such an initiative is being considered in the aspirational district of Balangir in the Indian state of Odisha.

Towards interlinking social protection, infrastructure and public services, the programme recognizes women not just as workers, but also as carers and as citizens who are able to express their needs and priorities to design and implement a transformative approach that addresses structural constraints and power relations, both in the market and in families and communities.

The organization takes inspiration from a group of village women in Maharashtra, India, who defined their visions of social change and worked out ways to measure that change. Drawing stick figures with a dry twig on a dusty ground, the women drew images inside a large circle to depict gender inequality from their perspective. This portrayal included girls working in cotton fields outside a school full of boys, and a woman begging for work from the landlord. In another circle, they showed how the world would look if gender equality became a reality: these pictures illustrated girls going to school, a woman ploughing fields and a man doing housework while his wife attended a meeting.

They used these pictures to develop an action plan to measure indicators they were familiar with. Women who agreed to send their daughters to school signed a pledge; women's groups identified and sought various trainings, like hand pump repair, and others. To ensure if the group was making any progress, the women used tangible indicators that were relevant to their daily lives towards measuring success in the given context like counting the enhancement in the number of days of agricultural work for women and augmentation in the number of girls enrolled in school.

The familiar use of images helped reduce barriers in participation due to poor literacy levels that may prevail in our countries. As repositories of traditional wisdom, sustainable practices, folk art and culture, rural women from the global south can show us the practical way to achieve the 2030 agenda for development.

United Nations E/CN.5/2019/NGO/59

Economic and Social Council

Distr.: General
15 November 2018

Original: English

Commission for Social Development
Fifty-seventh session
11–21 February 2019
Follow-up to the World Summit for Social Development and the twenty-fourth special session of the General Assembly: Priority Theme: Addressing inequalities and challenges to social inclusion through fiscal, wage and social protection policies

Statement submitted by The Sant Nirankari Mandal, Delhi, a non-governmental organization in consultative status with the Economic and Social Council*

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.

* The present statement is issued without formal editing.

18-19511 (E) 201118

Please recycle

Statement

SOCIAL INCLUSION THROUGH SPIRITUAL VISION

— Sant Nirankari Mandal, Delhi (India)

In an International Conference on 21st Century and the Present Period of Moral and Social construction held on 6 to 9 February 1998 at Mount Abu (India) attended by 1500 delegates from 15 countries, with representatives from the Judiciary, Media, Politics, Education, Health, Science, Business, Youth, Women, Culture, Social Service and the Rural Development, it was unanimously declared that the most urgent problem facing us is THE CRISIS OF CHARACTER. Materialistic values and outlook have weakened the fabric of society to the point where selfishness has become endemic in all walks of life. The higher human values that spring from the awareness of the spiritual basis of our being must be re-awakened if the crisis is to be resolved. To facilitate this reawakening, holistic education, encompassing spiritual, moral, cultural and intellectual development is required. Such an education should be made available to people of all ages and backgrounds, to bring about a non-violent spiritual renaissance. This declaration identifies 'Divine Character' as the nucleus of all problems facing mankind today.

The end statement of THE CHARTER OF DEMANDS OF THE PEOPLE would mean Purity, Peace and Prosperity or in other words health, wealth and happiness. Concentrating our attention on the end statement, we find that health, wealth and happiness are inseparable. They all go together and cannot be enjoyed in the true sense if only some have, and others do not have them. The above boons have also to be equally available for all the people. The rosy picture visualized in the Charter of Demands of the People would be sustainable only, if spirituality or divine virtues are ingrained in human character.

Religion is said to be the vehicle of spiritual awakening, moral consciousness and socio-cultural values that suit life in all forms in a well-knit society. But laced with brutal fanaticism, religion has lost its gravity. Instead of uniting it has in itself become the major dividing force and impedance to social development. Physical efficiency and intellectual alertness are dangerous, if spiritual illiteracy prevails. The feuds and agitations that are a common feature of modern society are the result of polluted mind untouched by spiritual lusture. Study of genesis and fall of different civilizations by Arnold Toynbee, a distinguished historian reveals that, "each time the people lost faith in religion, its civilization succumbed to social disintegration. The new civilization that replaced such downfall was inspired by true religion through spiritual awakening."

Spiritual Issue

The fundamental outcome from the UN Rio Conference held on 12 February 2013 for sustainable development was the fact that we are heading towards an economic, social and environmental crisis and the only way to change things is to rethink and recognize it as a spiritual issue, a challenge that goes to the core of who we are as human beings.

The UN Sustainable Development Goals (SDGs) are inherently meant for pro-bono publico. Though Imparting Divine Character to society does not find mention in the SDGs related to global challenges, such as poverty, hunger, education and climate change. Yet, it is, in fact, the key to accelerating progress towards the achievement of the entire spectrum of goals. A Global Platform on Gender Equality and Religion was launched at the CSW-62 Session in March 2017. We all need to work across differences to advance the entire SDG agenda. Sant Nirankari Mandal,

Delhi has all along been suggesting a focus on achievement of "Gender Equality Through Spirituality". The Mandal is of the firm opinion that every kind of discrimination or inequality, including gender and socio-economic, can better be sorted out through spirituality.

Self-Awareness. He who is not spiritually aware about himself cannot have any peace and he who does not have peace cannot foster peaceful co-existence. The same divine spirit permeates all whether man or woman, rich or poor. Hence, to treat and love all alike as human beings. In the absence of actual knowledge, God is different for different persons and for the same person on different occasions. The concept of One God for all foresees the idea of one religion for all. Sant Nirankari Mission has succeeded in achieving this objective through living revelation of Fatherhood of God the central seed of all religions, ruling out the emotive events of religious conversions and also resolving the very purpose of interfaith harmony.

Nirankari Mission addressing inequality through social inclusion policies

Physical poverty is a curse and spiritual deprivation is worse. The human mind requires a spiritual universe for itself, anything less will never satisfy a thinking person. The economic terms 'Haves' and 'Have-nots' are seen as "The enlightened" and "The ignorant" in terms of spirituality which can bring both rich and poor on the same ecstatic wavelength. There is no line of demarcation where the poverty ends, and the richness begins. Religion makes poverty an enviable position that oozes with moral superiority. One discovers for himself that the world is one and much bigger than that denoted by our postal address.

Spiritually awakened persons believe that all their assets, material and mental, belong to divinity and we, as trustees only, are ordained to use them for common good of the whole human race. Rising above dogmas of caste, colour, creed they become habitual living a contented life. With the towering trait of tolerance, they lead a self-reliant family life and maintain order in society. This harmonized relationship with self, others and universe brings synergy, sharing and promotes social inclusion with spiritual vision. Spirituality is the tool to empower the poor and rich alike.

Enlightened Family is a blessed family where parents, while fulfilling the material needs of children, equip them with divine thoughts also. Good and pious thoughts help solving intriguing problems, whereas irreligious thoughts spoil even the best set of circumstances. Young children find paradise under the feet of parents and aged parents feel safe in the hands of enlightened children.

Mandal considers all kinds of intoxicants and abuse of alcohol as the root cause of economic and social evils resulting in domestic violence and health hazards. Prohibition by the Mandal has not only saved thousands of families from domestic violence but also empowered women socially, economically and morally. In fine, all reformations start happening due to spiritual awakening leading to social development at roots.

Social Aspects, Our love and relationship with God is essentially measured with reference to our dealings and doings with fellow human beings. With the principal commitment of spiritual awakening, the Mandal participates in several socio-charitable activities to implement the message of Nirankari Babaji, "LIFE GETS A MEANING, IF IT IS LIVED FOR OTHERS". For this purpose, sister organization, Sant Nirankari Charitable Foundation has been formed to channelize the energies of thousands of devotee-volunteers to the growth of society through leading schools, colleges, hospitals, dispensaries, blood-donation camps, tree-plantation and cleanliness drives. All of this is not a parallel effort to spirituality but an attempt that was natural outcome of spiritual awakening. It was not only an endeavour to extend services to needy, there was also an idea to bring down the materialistic race to

remove the reason of hatred and jealousy. An example of same is mass-marriages where there is no pomp and show. This allows rich and poor to come together for the event. Death ceremonies have been made simple to remove any chances of comparisons even at such events. Natural love and oneness of mankind becomes a reality through the actual realization of Fatherhood of God, a cosmic force unifying the whole universe.

Establishing A Spiritual University. Microsoft co-founder Bill Gates and his wife Melinda have contributed billions of dollars via their charitable foundation. Appreciating their spirited role, the philosopher writer Maulana Wahiduddin Khan, has given an invaluable suggestion to Mr. Gates that a far greater option for them would be to establish a "Spiritual University" or Universal Institute for research on Spiritual Sciences (Tol Delhi 04.02.2017). In the words of Bill Gates himself, "I have no use for money beyond a certain point. Its utility is entirely in building an organization and getting the resources out to the poorest in the world". Guided by the spiritual definition, the poor are the ignorant. Therefore, the sole aim of education in the Spiritual University would be to educate the soul, bringing forth "A Spiritually Brave New World!

United Nations E/CN.5/2019/NGO/60

Economic and Social Council

Distr.: General
15 November 2018
English
Original: French

Commission for Social Development
Fifty-seventh session
11–21 February 2019
Follow-up to the World Summit for Social Development and the twenty-fourth special session of the General Assembly: Priority Theme: Addressing inequalities and challenges to ocial inclusion through fiscal, wage and social protection policies

Statement submitted by Association nationale de promotion et de protection des droits de l'homme, a non-governmental organization in consultative status with the Economic and Social Council*

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Ec nomic and Social Council resolution 1996/31.

* The present statement is issued without formal editing.

18-19512 (E) 281118 301118

Please recycle

Statement

"Education is the most powerful weapon which you can use to change the world". This famous saying from former South African President Nelson Mandela encapsulates the cardinal importance of education to every human society. It is a fundamental right enshrined both in international and in national legal instruments. The Universal Declaration of Human Rights of 10 December 1948, the International Covenant on Economic, Social and Cultural Rights of 16 December 1966, the International Convention on the Rights of the Child of 20 November 1989, the African Charter on Human and Peoples' Rights of 27 June 1981 and the African Charter on the Rights and Welfare of the Child of 29 November 1999 each in its own way addresses the right to education. At the national level, the preamble to Act No. 96/06 of 18 January 1996 amending the Constitution of 2 June 1972 clearly states that "the State shall guarantee the child's right to education. Primary education shall be compulsory. The organization and supervision of education at all levels shall be the bounden duty of the State". This Act is reinforced by the provisions of Act No. 98/004 of 4 April 1998 on the educational system in Cameroon, which introduced free primary education. A national legal framework governing the right to education therefore exists in Cameroon. Government intervention is necessary to ensure the full flourishing of this right.

At the same time, however, Cameroon comprises two entities that were formerly federated States: a French-speaking part that follows Romano-Germanic (civil law) tradition and an English-speaking part that follows Anglo-Saxon (common law) tradition. Since late 2016, the English-speaking part of the country has been confronted by all kinds of demands, resulting in a general climate of insecurity in the area. This period of internal unrest hinders the realization of the right to education in this area of the country and as a result, children's schooling has been impacted.

It is important that we address threats and challenges to the right to education and proposals made by the National Association for the Promotion and Protection of Human Rights (ANAFRODH).

I. Threats to the right to education

The security situation in the English-speaking area is of concern when it comes to children's rights and, hence, the right to education. Constant tensions in the area have meant that many children have been unable to attend class for the past three academic years as well as the current academic year, which had seemed off to a promising start in September. The "ghost town" operation imposed on the inhabitants of the English-speaking area has forced students to abandon their classes, and students attempting to defy the order have been subjected to physical violence. Similarly, school principals who persisted in keeping their schools open have seen them vandalized or set ablaze, which was the case with the Government Bilingual High School in Kumbo. Numerous Government attempts have been unsuccessful in bringing about the return of students and a resumption of classes in the various schools in the area. While it is true that the General Certificate of Education (GCE) Board, the body responsible for administering official examinations in the English-speaking area, was able to hold those examinations, registration and pass rates were low. Parents have faced intimidation and students have been terrorized, harassed and threatened with death and all manner of abuse simply for asserting their legitimate right to education. One of those students, Angere Chantal Chatelle Ntamulum, a student at the Government Bilingual High School of Ntamulum (Bamenda) for the 2016-2017 academic year, was preparing to sit the 2017 GCE Advanced Level (A Level) examination scheduled for 12-23 June 2017 but fell victim to a savage attack

by two assailants armed with machetes. Thérèse Mbakop, a 19-year-old secondary school science student at Nguéa Lotin Limbé College, suffered a cervical spine fracture after falling from the second floor of her school while trying to escape her assailants during an attack on school grounds by young vandals armed with clubs.

II. Challenges and recommendations

A wise observer once said, "open schools and you will close prisons". That is both a lesson and a challenge for every society. Now in its third year, the persistence of unrest in the English-speaking area of Cameroon, despite Government efforts to bring about a rapid solution to the problem and thus establish peace, security and public order, is particularly worrying. The secessionists' demands include:

- the establishment of a federal State, or, failing that, acceptance of secession;
- full translation into English of the Uniform Acts of the Organization for the Harmonization of Business Law in Africa and the hiring of English-speaking staff in English-speaking jurisdictions;
- application of common law, the Anglo-Saxon legal system based on case law;
- the establishment of a special department of common law at the Supreme Court to hear appeals from jurisdictions in the north- and south-west regions;
- the establishment of a department of common law at the National School of Administration and Magistracy (ENAM); and
- translation into English of legislation enacted by the National Assembly and the regulations of the Central African Economic and Monetary Community (CEMAC).

The Government has demonstrated its good faith by responding to some of these demands. However, it is undeniable that, at present, many schools remain closed.

The city of Douala, which is host to many of these students, does not have enough classrooms for all of them. The challenge lies in the discrepancy between the two educational systems, English and French. The abrupt change in environment, with all its uncertainties, causes psychological difficulties that exacerbate the trauma caused by violence.

How can classrooms be found? How can one explain and convince others of a child's overriding right to education? How can school infrastructure be protected in times of crisis such as war?

Firstly, the obligations of the Government and development partners should be specified with regard to predicting, preventing, mitigating and managing the impact of adverse events on children's right to education, with particular attention to acknowledging and reducing their vulnerability during natural and man-made disasters. Next, coordination with humanitarian workers during natural and man-made disasters should be developed in order to identify needs, prepare for disasters and manage relief operations. The purpose there is to build resilience in a manner that promotes children's rights. Finally, specific activities should be identified that will ensure that preparedness, emergency response and long-term development efforts contribute to building resilience and promoting children's rights.

In other words, the actors involved (States and humanitarian agencies) must direct their joint efforts more towards the prevention/prediction end of the process rather than rehabilitation by emphasizing the best interests of the child, of which the right to education is a component. Education experts tell us that the stages of child

development must not be skipped or interrupted if children are to become fully realized global citizens. It is thus imperative to counter and prevent any subversive and brutal notions and, in the event of natural disasters, to strengthen resilience.

ANAPRODH advocates for children's rights, disaster risk reduction and child-focused strategic advice. Accordingly it recommends:

- the construction of temporary school infrastructure in host areas;
- the provision of school supplies to displaced students;
- psychological support for the treatment of trauma;
- reinforcement of security around educational institutions;
- the promotion of children's right to education in all decision-making bodies, with particular reference to the international instruments on the rights of the child.

United Nations E/CN.5/2019/NGO/61

Economic and Social Council

Distr.: General
15 November 2018

Original: English

Commission for Social Development
Fifty-seventh session
11–21 February 2019
Follow-up to the World Summit for Social Development and the twenty-fourth special session of the General Assembly: Priority Theme: Addressing inequalities and challenges to social inclusion through fiscal, wage and social protection policies

Statement submitted by DESSI International, a non-governmental organization in consultative status with the Economic and Social Council*

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.

* The present statement is issued without formal editing.

18-19514 (E) 191118

Please recycle

Statement

Applique Arts & Crafts Entrepreneurship for Rural Women Empowerment in Pakistan

Technical & Vocational, Education & Training (TVET) and skill development increase abilities to innovate and adopt new market trends and advanced technologies for recognition of skilled rural women. There is huge gap in the needed skills and available resources. If Pakistan wants to reach a global market then it has to produce quality supplies which are in-demand so that long-term income generation source can be streamlined for the poverty eradication and respectable image of rural women artisans. For rural women's entrepreneurship, producing applique arts & crafts items is an ideal category for which they can be easily permitted, as well as can adopt instantly in the short span of time without any problems.

The situation of women in Pakistan is most vulnerable at rural level. They don't have even the right to obtain an education or contribute in income generation activities for the household. In the society, it is considered that educated girls or income generation by women does not keep the honour of the family, but rather that it involves vulgar activities, which cause the defaming of the family; so they are kept in the homes. In the family, boys are given priority over girls. Girls are also married at early ages and are expected to procreate children and up-bring them. In most of the cases, women and girls are not consulted by their parents when making decisions about their marriage and education. Violence and discrimination against women will be found in most areas of Pakistan. They are subject to all kinds of violence in terms of physical, mental, sexual or structural means.

The below are deficiencies, particularly in the rural women, which needs to overcome:

- Lack of technical, vocational, soft and life skills
- Lack of training and participation opportunities
- Lack of financial and marketing linkages/access
- Inadequate systems and techniques to support rural women's micro enterprises
- Lack of awareness and poor implementation of government initiatives
- Lack of capacity building, advocacy and strong community-based institutions
- Lack of monitoring, proper feedback mechanism and quality follow-up

Women in villages are deprived and marginalized and their conditions are rather appalling. Women in countryside live in the worst conditions socially, economically and politically. Rates of female literacy and participation in economic activities is very low. Since they live in a traditional tribal society structure, they are bound not to go out for economic activities. However, a lot of them are semi-skilled and they stitch cloths semi-finished and do some embroidery at their homes. Rural women artisans are making applique rilli work, needlework and other hand-made items which they preferably use for personal or family use. But there is huge demand of handmade appliqué rilli items and hand embroidered items locally, nationally and globally. For which they can be supported with latest technology, research, advocacy and provision of TVET related capacity building initiatives. If they would produce quality of in-demand items, then they can surely earn huge amount for their dignified livelihood through establishing self-help enterprises directly from their homes.

Rural women need to be supported to further enhance their skills, especially in terms of making their quality hand-made products more marketable and also linking

them with proper marketing strategies so their income earning options can be increased. Their skills can be further developed, and their golden hands can more be polished with motivation, TVFT and other skills. Presently, applique arts & crafts are the part of new fashion industry trends and making bed covers only have now been changed in the women wear and home decorations globally. Therefore, demand of hand-made items has recently been increased and its supply has been decreased accordingly. If we focus on creating more quality rural women artisans, then we have to make their proper capacity building and provide them with technical knowledge and international market trends information. So that they can properly plan, make and produce relevant market demanded items.

Hence, this statement has been in black and white by the DESSI International to reach rural women's voices at global level so that some potential income generation activities and projects of capacity building can be implemented at gross-roots level to eradicate poverty. Through such activities, women's capacity building can be achieved in imparting TVET, soft, and life skills; and it can also create a society of social and financial entrepreneurs with the idea of self-employment in living with dignity for long-term sustainability solutions.

Rural women entrepreneurship in applique arts & crafts will create privileged and resourceful communities in Pakistan, which can further make following social changes:

- Entrepreneurship promotion
- Skills development and skills Enhancement
- Market understanding and linkage/access
- Reach at local, national and international markets
- Skills and psycho-social outcomes
- Business creation, business survival, degree of formalization
- Sustainable income generation source
- Enhanced Earnings
- Promotion of handmade cultural items
- Creating a soft, technical and respectable image of Pakistan

Promotion of rural women entrepreneurship in applique arts & crafts and hand-made items is also the solution to reduce rural migration and overcome disrespect of rural women in societies. Government of Pakistan and international communities have initiated many free skill development initiatives but, in spite of these, Pakistan has been considered among the industrially undeveloped countries. These local and international free TVET and advocacy initiatives should focus on raising awareness among rural women semi-skilled artisans and provide them platform and advocacy to promote their social and economical entrepreneurship in producing quality applique arts & crafts and hand-made items. So that they can easily earn their dignified livelihood as well as create respectable recognition globally.

United Nations E/CN.5/2019/NGO/62

Economic and Social Council

Distr.: General
15 November 2018

Original: English

Commission for Social Development
Fifty-seventh session
11–21 February 2019
Follow-up to the World Summit for Social Development and the twenty-fourth special session of the General Assembly: Priority Theme: Addressing inequalities and challenges to social inclusion through fiscal, wage and social protection policies

Statement submitted by Triglav Circle, a non-governmental organization in consultative status with the Economic and Social Council*

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.

* The present statement is issued without formal editing.

18-19515 (E) 201118

Please recycle

Statement

The Triglav Circle seeks to enrich the public discourse on global problems with moral and spiritual perspectives drawn from universal values. We are a group of concerned world citizens who put together our diverse national and international backgrounds, experiences, and perspectives to discern effective ways to address the crucial global problems of our time. We are convinced that these global problems, be they the threats to the integrity of our planet, the rise of violence in all its forms, the persistence of poverty, the emergence of a world divided between the haves and the have-nots, are all linked. They are linked in their causes which are found in the flaws of the dominant culture. They are linked in their remedy, which implies a renaissance of the human spirit. The circle maintains a website: www.triglavcircleonline.org.

Social development "cannot be pursued as a sectoral initiative"; it is "inseparable from the cultural, economic, political and spiritual environment in which it takes place"; its promotion "requires an orientation of values, objectives and priorities towards the well-being of all (...)" These observations from the Copenhagen Programme of Action (chapter 1, paragraph 4) have kept all their significance as the state of the world is in many respects alarming. In particular, inequalities are increasing everywhere and the number of people who feel excluded from their own polity and society is growing.

In such a context, all specific policies, whether fiscal or aiming at the protection of those who "fell behind" and however well-designed, are bound to remain limited in their results and relevance. The causes rather than the symptoms of the continuing aggravation of various forms of inequality and exclusion have to be addressed. As emphasized in Pope Francis encyclical letter Laudato Si, a "change of course" is imperative, a "cultural revolution" is called for. The very meaning of "development", of "progress", and of course of "economic growth" has to be critically re-examined. In this line of thinking, the Triglav Circle, created to pursue the objectives of the World Summit for Social Development, wishes to make three points.

First, the availability and distribution of employment opportunities have a strong bearing on inequalities and, in turn, technological changes largely determine employment patterns. Therefore, science and technology must be purposefully oriented towards the welfare of humankind. In the text of the 2030 Agenda for Sustainable Development, a strong emphasis is given to science and technology and technological innovation as essential means to bring the economies and societies of the world on a sustainable path. But, if the current dominant credo of a limited role of states and other public organizations, including international, in the economy continues to prevail, it is very doubtful that employment will receive the priority it deserves over profit when firms contemplate new techniques of production and distribution. Before the major ideological change that swept the world in the 1980s, a number of governments, adepts of traditional political liberalism, found ways, through dialogues, incentives and indicative forms of planning to influence the creation and choice of technological innovations. And the United Nations, notably through its Center for Science and Technology for Development, encourage these efforts. It would represent significant progress if these past ideas and practices were to be re-discovered and adjusted to current circumstances.

Second, inequalities, and poverty, are directly related to the functioning of the world economy. The real world economy, made of production and trade of goods and services, is based on competition and is in fact subordinated to financial markets, which are themselves largely unregulated. Competition, in itself a source of emulation and creativity, is too often leading to wage reduction and is also too often negated by monopolistic practices. Unregulated financial markets lead to speculation and to

crises such as the 2008 crash whose consequences were borne by taxpayers. Attached to Goal 10 of the 2030 Agenda, reduce inequality within and among countries — a goal separated from goal 1 on the elimination of poverty — is the timid target 10.5: "improve the regulation and monitoring of global financial markets and institutions and strengthen the implementation of such regulations." There are currently no signs that even this modest target will be implemented. Moreover, what would be necessary to "leave no one behind" is a thorough re-orientation of the purposes of human activity and of the usage of property. Building a world economy serving the common good would again be the necessary renaissance of an old concept.

Third, inequalities, and poverty, are linked not only to the distribution of wealth but also to the very conception of what constitute wealth and what is the meaning and content of a good life and a good society. Today, in most countries of the world, a small minority of people are accumulating obscene levels of wealth while the poor are getting poorer and the middle-class is asked to make sacrifices and accept various forms of insecurity to satisfy the "needs" of the globalized economy. This is a source of political alienation and a fertile ground for authoritarian regimes in a world in danger of increased fragmentation. Goal 1 on poverty and goal 10 on inequalities have to be implemented in conjunction with goal 12, Ensure sustainable consumption and production patterns. To save our planet and to maintain harmonious societies and a viable world community are related objectives calling for a renewed understanding of human fulfilment.

Policies aimed at the reduction of all forms inequalities within and among countries have to be oriented and shaped by a holistic vision of a harmonious world society.

United Nations E/CN.5/2019/NGO/63

Economic and Social Council

Distr.: General
15 November 2018

Original: English

Commission for Social Development
Fifty-seventh session
11–21 February 2019
Follow-up to the World Summit for Social Development and the twenty-fourth special session of the General Assembly
Priority Theme: Addressing inequalities and challenges to social inclusion through fiscal, wage and social protection policies

Statement submitted by International Shinto Foundation (ISF), a non-governmental organization in consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.

* The present statement is issued without formal editing.

18-19516 (E) 191118

Please recycle

Statement

Social inclusion is the act of making all groups of people, especially the underprivileged, handicapped and marginalized, within a society feel valued. While there are certain people who will surely be saved and relieved by ordinary social inclusive activities, there are some who are hardly recognized and attended by usual social inclusion programs. There are those who have difficulties, sickness and troubles that are invisible or not easily recognized, such as, typically, brain higher-order functional disorder or developmental disorder. Such groups of people are often bullied and kept away from other people because of their behavior that seem strange to or unharmonious with other people, resulting in quitting their study or job to become hermits.

Another typically ignored group is young girls who ran away from home because of child or sexual abuse in their family etc. and are unwillingly forced to work in the, often illegal, lowest sex industry to survive out of economic necessity. They have actually lost connection to society, and there are very few or no people they can turn to or options they can resort to get out of such miserable situation.

It means that, for example, if a woman is writhing in agony on a road side, then many bystanders would try to help her. But if that woman pretends to be okay trying to keep her countenance in spite of actually suffering severe pain, then people will pass over. Even if the both have the same level of difficulties, the former are taken care while the latter are ignored and left behind. There are very few people who would try to give hands out to those invisibly suffering people, as it requires special knowledge and experiences to understand their feeling, emphasize with and approach to them for being effectively and surely able to care and make them get out of such circumstances. Governments and authorities should pay more attention to and consider specific method to salvage them. For people with brain higher-order functional disorder, for example, loneliness would often have seriously negative, even fatal influence beyond healthy people's imagination, leading to extreme poverty etc. But it should be noted that everyone has, more or less, some risk to fall in such a terrible situation. It is not other's business. For understanding it as a sensitivity to others' feeling would be indispensable. People are generally insensitive to not-easy-to-recognize or invisible things.

Then why are such people left behind? The first and most influential factor would probably be insufficient funds to be invested for countering such issues. For example, children who have grown in terrible anxiety and stress because of abuse or traumatic experiences tend to have accumulated nervous fatigue, leading to lack of recognizing judgment and concentration. The most necessary treatment for such children would be medical care by experts rather than support to study or work with other normal students or colleagues. Lack of available funds has impeded to invest in developing specific programs and expert personnel aimed at attending such children.

For this end, the income redistribution system needs to be reformed as a central program for social inclusion. After all, it would seem desirable to adopt progressive taxation that not only wealthy people, but also middle-income people are involved to contribute to fund for that purpose. Secure and prosperous society cannot be built unless minimum income necessary for basic human cultural life is secured for everyone. In other words, progressive taxation is beneficial not only for the underprivileged, but for the privileged too. In northern European countries like Sweden, for the purpose of avoiding middle-income people from feeling too much burden, support for underprivileged people are carried out through public services rather than cash grants, while the taxation is transferred to weigh in general consumption tax. Thus, they succeeded in smoothly expanding the funds and expenses

for underprivileged people. In this way they succeeded in meeting the needs of and thoroughly take care of the marginalized and excluded people with difficulties in social participation.

It would also be important and necessary, meanwhile, that young and working people actually feel and understand the benefits they get from social life security through child support and job support, so that they can be convinced that dedication to social security funds source is not only their burden, but also that they will eventually be rewarded as well.

Further, it is necessary to build a participation-type society. So long as one has workable mind/body and intention, he/she can get a waged job, and they pay taxes and insurance fee. For this end, it is required to prepare a system to flexibly cope with people's health, family circumstances etc.

Now Japan and many other nations face an era of serious lack of productive population and labor power due to few-children and many-aged people trend. Nevertheless, domestic individual financial assets are concentrated in very few, particularly elder people. Social welfare tends to be biased toward caring welfare for aged people and barely for children and women and other vulnerable people. Reduction in the productive population is nothing more than a degeneration of national power. It is now impossible to provide sufficient life security to all people with conventional social systems that were designed with typical and stereotyped life course.

Inequality in life can be minimized only through building a society where everyone can happily live and coexist regardless of their handicaps, gender, age or nationality.

United Nations E/CN.5/2019/NGO/64

Economic and Social Council

Distr.: General
15 November 2018
English
Original: Spanish

Commission for Social Development
Fifty-seventh session
11–21 February 2019
Follow-up to the World Summit for Social Development and the twenty-fourth special session of the General Assembly Priority Theme: Addressing inequalities and challenges to social inclusion through fiscal, wage and social protection policies

Statement submitted by Corporación Cultural Nueva Acrópolis Chile, a non-governmental organization in consultative status with the Economic and Social Council*

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.

* The present document is being issued without formal editing.

18-19517 (E) 291118 031218

Please recycle

Statement

Adherence to United Nations principles

On the occasion of the fifty-seventh session of the Commission for Social Development, the Corporación Cultural Nueva Acrópolis Chile:

Commemorates the resolve of humanity as a whole to uphold human dignity everywhere and in all circumstances and the fact that, in that spirit, the United Nations adopted the Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations.

Reiterates its commitment to collaborate in upholding the principles that inspire the United Nations and that are echoed in the principles of the international organization New Acropolis, of which the Corporación Cultural Nueva Acrópolis Chile is a member, as stated in article 1 of its Founding Charter, namely, to "promote an ideal of international fraternity, based on respect for human dignity, beyond racial, sexual, cultural, religious, social or other differences".

In line with the principles of the Convention on the Rights of the Child and the Ibero-American Convention on the Rights of Youth, recognizes adolescents and young people as being entitled to the full enjoyment of rights, with no temporal, biological, ethnic, sexual or other characteristic providing a valid argument for excluding them from forming and consolidating their personalities, receiving a good quality education and thereby achieving personal security and motivating plans for their future.

Recognizes its vocation to permanently include the younger generations so as to ensure that civil society contributes to the understanding of today's problems and therefore aims to encourage young people to engage in the comparative study of arts, science and religion in order to promote a global view of individuals and the world. The international network of New Acropolis member associations is made up of thousands of young people around the world.

Recognizes that developing the best in human potential is a goal to be pursued at every stage of life and that young people are at a time in their lives when their personalities are being formed and consolidated and their spirituality awakened through the acquisition of knowledge and skills, personal security and plans for their future, all of which drives the forces of change and freedom within them and naturally motivates them to assume an active role in transforming and improving the world through their very diversity.

We reiterate our commitment, in line with that made at the New Acropolis General Assembly of 2006, to the education of young people, in a context of respect, solidarity and shared responsibility and guided by the ethical and philosophical principles of our network of international organizations which, drawing on its integrative function, promotes the teaching of philosophy as a way of understanding and transforming human beings and their environment.

About the younger generations

Looking outward from a perspective of timeless ethics and not of ever-changing moralities, we steer away from outdated biases that view youth as nothing more than a transitional stage on the road to adulthood and, with the understanding that it is not enough to recognize young people as individuals deserving of rights, we view them as individuals with historical obligations and societal actors who, having insufficient tools at their disposal, face uncertainties hindering the achievement of their overall development.

Beyond simply calling out young people for their apathy towards participating in politics and philosophy, we wish to express concern for what we consider to be the root causes of a crisis whose chief perceptible symptoms are violence in its many forms and hopelessness among today's youth.

First, we wish to mention that the use of young people as a resource by myriad external socioeconomic actors is undermining educational systems by shifting their focus to the creation of producers and consumers and by discouraging criticism and impeding the search for ways to achieve profound transformation in the world.

At the same time, young people are systematically affected by various types of pollution relating to the environment, corruption and their own mental and physical health, which inhibit the full development of their potential. Such pollution is artificial, caused by external manipulation, and brings out the worst of human nature, emerging as violence, addiction and a lack of hope.

Cloistered by fear, the false need for caution and the collapse of benchmark institutions in all fields, young people are bombarded by the promotion of production and consumption as a reason for living and the hopelessness of achieving a better future, while they are less able to fight the very things keeping them subjugated.

This learned fear, which could be superficially interpreted as a paralyzing fear that inhibits participation, leads them to desperately seek distraction or an escape from a reality they feel ill-equipped to face.

Recommendations for young people

On the basis of our experience working with young people in 60 countries around the world, we invite you to make the most of Eastern and Western classical teachings, which have made important contributions to all of humanity in its quest for knowledge, with eyes always on the future while encouraging interculturalism as a means for further community-building and fostering concern for others, finding in service the perfect fulfilment of the highest teachings.

The active philosophy proposed by New Acropolis, of which we are a member, is not limited to comparative studies; it also requires a commitment to become involved, to step forward through volunteerism and to act in accordance with the noblest ideals of humanity. Philosophy could help young people to discover meaning and new teachings that could become fertile ground for proposing the kind of transformative change that would propel humanity towards a better path.

We encourage the younger generations to demand meaningful participation that requires them to rediscover their voices and their desires, defend their rights and meet their obligations, so they can take part in the writing of history, which will also be their history, open their eyes and renew their connection to themselves and to nature, without capitulating, so they know that they are not alone in the fight for a new and better world.

Recommendations for States and civil society

We propose that States promote education policies offering outlets beyond the basic production/consumption mentality, severing the ties that stifle individualism and, by valuing other people as full human beings, fostering models of coexistence and collaboration that prize life-enhancing diversity, and emphasizing what we have in common rather than our personal interests.

We propose that education systems encourage thinking that is deeply rooted in our historical reality, so that needs and targets can be identified and expressed from a philosophical starting-point. Philosophy should not be anchored in the present or in

the past. On the contrary, a forward-looking approach is needed, inviting young people to embark on the adventure of thinking about tomorrow, with proposals for a fairer and more inclusive world.

We urge civil society to set an example of the genuine reflection which the historical context requires of us and to use civic forums to rethink political, social and environmental involvement. In this task, philosophy itself can promote dialogue and consensus beyond our individual selves.

Philosophy encourages us to analyze causes in depth, exploring further, seeking the root of problems and fostering problem-solving through interactive dialogue on the huge challenges facing humankind today.

Lastly, we feel united with young people in their desire for a different reality, in which there is no discrimination and humans are empowered to build a new and better world.